SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY---TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicite and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?

8. What was the origin of the first man?

9. What are man's connections with, and relations to, material nature, spiritual nature and God?

10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

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BANNER OF LIGHT

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by the day, week or month. We have a great variety of Rooms, at prices varying from $5 to $15 per week; and while we furnish those who desire plain food with all they can wish for—the plainest diet—we also make our table satisfactory to all who favor us with their company.

Second. We have accommodations for

WATER-CURE TREATMENT,

which we believe are not equalled in any establishment in any city; and these are made more valuable from the fact that the family is cheerful; and that those who are well associate with the patient; and the family is at all times social and agreeable. We have different batteries for the administration of Electro-Chemical Baths, which we can vary to suit every case. These baths will be given to the patients of any physician without interference with his general prescriptions.

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A GOOD HEALING MEDIUM.

As with the other means of cure, those who value this especially may use it in connection with any Hygienic Treatment; and we are quite sure that no house in this city can furnish such opportunities for a good diet; and we know that there is no health establishment where so many advantages are to be found, with so cheerful a family, and so great a variety of good rooms. Transient visitors always accommodated, at from $1 to $2 per day.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

NATURE'S DEFINITION OF HER LAWS.

NUMBER FIVE.

In my previous numbers, I have sought to show the laws through which the Development Theory may be accepted in explanation of the birth of vegetables, animals and man on earth. On the hypothesis that Life is the acting agency or means, and Form the mode used in executing the will and purpose of Deity, we should expect just such discoveries by science in its researches as constitute the basis of Geological teachings, as well as the accepted doctrines of vegetable and animal physiology, to wit, that the more perfected complex forms in material nature are combinations of lower or simpler forms, and that the varied genera and species of organized life are traceable to simple rudimental germs. I now ask permission to follow up the premises embraced in this Development Theory, in reference to the primitive nature and character of the *human animal* race, in contrast with the conceded nature of man at this time, intending to argue that the human animal race existed for ages on earth ere it attained unto, and embraced, immortality of being as an element of the constitution and nature of its individual members—hence, that the first Adam was not immortal as an Identity individualized, but that he and his descendants, like the rudimental germs of the lower Kingdoms, were also subject to the law of progression, involving refinement of nature and perfection of form until an ultimate was reached when Life again advanced to a higher or the human spiritual form, in which and in which alone is the immortal life, "Deity" or soul-principle individualized as a conscious indwelling identity.

The point I seek to establish, in harmony with the doctrine that man is an ultimate of nature may be thus stated: Man, as a disembodied immortal Spirit, is dual in his constitution, and consists of two individualities, an exterior and an interior self. The exterior self, being the ultimate development of matter (in contradistinction to Spirit, soul-principle or Deity,) is as such ultimate, a living, conscious individualized identity and self-hood, but material and therefore mortal in itself. The interior self being a direct emanation of soul-principle or Deity, indwelling therein, does, by virtue of its own inherent nature, (being "in the image of the Father," and a part of him) give unto that exterior self as an entity, the immortality of being it could not otherwise have. To render this point clear, I expect to legitimately draw from the premises embraced in the Development Theory, that the effect of progression in refining and perfecting the human animal form, was preparatory to the birth of the human spiritual form, (just as the lower Kingdoms were unfolded preliminary to higher forms) and that the distinction between the human animal and the human spiritual forms consists simply in this—that the phrenological organization of the human animal form is composed of two departments only, the intellectual or fore brain, and the animal or back brain, while the central or spiritual department is the special characteristic of the human spiritual form, and was the last in nature's unfoldings.

Now to test and to apply this Development Theory: As nature is harmonious with herself, if man is her ultimate production from chaos, attained through a series of advancing forms and kingdoms, each Kingdom and form being born in infantile condition of being, then it should be supposed that man, as a higher form of organized life, was also born in a rudimental state or condition. The particular characteristics to constitute that rudimental state, I submit, would be such a brain organization as would preclude the possession of other than exceedingly limited intellect or organized mind. (This proposition is made on the hypothesis that the science of Phrenology has truth for a basis). Surely the history we have of the early ages of the race confirms this view of the mentality then; and if such was man's then condition or state, we may infer that the shape of his head would thus present animal or back brain and perceptive faculties well developed, with but germinal reflective faculties. A head thus shaped would not exhibit the form now characteristic of civilization, and if such was the primitive shape of the head, the marked change which has since occurred, must be traced to the action of the law of progression, adding organ after organ, in the course of ages, as had been done in the lower Kingdoms by combinations of separate forms, until, in the course of time, the development of the intellectual department would fully involve a radical change in the form of the human head. There is "history" to show that a gradual change of the shape and form of the head in particular nations has occurred during the space of a few centuries, and thus is evidenced the principle asserted in reference to the human race. This principle finds support also in the history we have of mankind in connection with the doctrines of Phrenology. This science teaches that where the central organ of the forehead, or comparison, greatly predominates, and the side organs of causation are small, the individual will resort to analogies for knowledge and use metaphors to express his thoughts. This is the general characteristic of the "learned and wise" of the early nations of whom History gives record, and according to Phrenology, their foreheads should have been narrow, though high and intellectual, presenting a receding angle from the base to the top of intellectuality, and a rounding of the sides of the forehead. Let the reader examine the statues of the Greek and Roman Philosophers, and compare them with this view.

Again, the hypothesis that there has been within any given time of the past, an absolute enlargement and expansion of the human mind, to be consistent with the science of Phrenology, must assume a corresponding development of brain-organization, involving a change in the shape of the head kindred thereto, and thus it implies development and change *prior* to such given time, leading to the primitive, rudimental state contended for.

We may thus by induction find plausible grounds to assume, that man in the infancy of the race, was characterized by a form of brain-organization, or shape of head, in which the animal and perceptive organs alone were well developed, and that the extent of his mental powers was measured by a sensual standard. If thus characterized, the operation of "progression" would be to unfold his semi-reflective organs, and thereafter his reflective organs, unto the full development of intellectuality as an ultimate, involving ages in its attainments, and exhibiting in its advancing march the consequent growth or increased power of the human mind. This gradual growth of the human mind is in harmony with our history of "the early ages," and is accepted as true by the "Savans," and I submit that this view is irreconcilable with the Science of Phrenology except on the hypothesis of a rudimental shape and form of the human brain corresponding thereto.

Let the believer in the simplicity and ignorance of the early generations of the race, and in the Science of Phrenology, imagine for himself what must then have been the shape of the human head, and he will, I think, be puzzled to accept the idea that the central or spiritual department was a part thereof. He will find it easy to imagine how a gradual unfolding and development of the intellectual or fore brain may have occurred, in which organ after organ may have been born, but he can not imagine how a simultaneous unfolding of the central spiritual department was possible. This point can be best estimated by each one imagining the suggested rudimental shape of the brain and head, and the series of unfoldings eventuating in full intellectuality and form, as he will thus see the insuperable difficulties involved in the theory that in the rudimental or primitive state of man, his brain organization was composed of three departments.

The theory is, man was evolved from the lower or animal kingdom by the operation of the fixed and perfect laws of nature. If so, it is rational to suppose he was but an advanced step in her progression, and that he would inherit from that animal kingdom a full development of the attributes thereof, to wit, perceptive faculties, passions, instincts, etc., with a germinal condition of reflective power incident to his own higher form. The perception of surrounding conditions and antagonisms would induce a partial exercise of his germinally reflective faculties, and thus induce their growth; and the very growth thereof would in itself involve change in the shape of the head. On the assumption, therefore, that man is an ultimate of nature, as taught in the Development Theory, and that as Nature is harmonious with herself, therefore he was born in a rudimental condition; that the Science of Phrenology is based on Truth; and that the teachings of history evidencing a great growth of the human mind, is true, I submit that we must recognize that in the infancy of the race the shape and form of the head was similar in general character to that above suggested; and that through the action of "progression," a radical change has occurred in the form thereof.

Assuming, now, that such was the fact, I will follow up the idea before presented, that the brain was then divided into but two departments, the back brain, inherited from the animal kingdom, *with perceptive faculties connected therewith*, the same being well developed also, and the fore brain, or intellectuality in a

germinal condition—this department being the characteristic of the higher or human animal form. As before said, the partial exercise of these germinal reflective organs would induce their growth; and this being equally true in the first and its succeeding generations, the growth of intellectuality would involve the birth of new and successive organs ere a culminating point was reached. This progressive birth of new and successive organs and their respective developments would present a corresponding enlargement of mental character; and I presume I may say with confidence that history favors the idea of such enlargement of mental character having occurred.

I am aware that the theory of sundry organs having been incorporated into the form of the human brain thus, will seem to my readers to be so mysterious as to be deemed simply absurd; and I am free to say that any such theory must be explained in harmony with the premises assumed, before its acceptance can be asked. But first as to the fact: If Phrenology and our history of the early ages are each true, then the change in the shape of the head corresponding with the admitted expansion of the human mind, has occurred, and must be admitted to reconcile Phrenology with History. Such change would of itself involve the fact of such new organs being born. Beside this, there is at this day enough of difference between the shape and form of the head and brain of the Anglo Saxon, the Mongolian and the Ethiopian, to favor the theory as to the fact alleged.

But the question is, how can this be plausibly explained? and I answer, by the same law under and through which the perfected and combined forms of the animal and vegetable kingdoms were attained, to wit: the repeated ultimation of Life as the acting means, and its attraction of additional organs or forms to progress in. In order to be more intelligible to my readers on this point, I beg to submit that as the mission of the animal kingdom was to ultimate and evolve therefrom the human animal form, so the mission of the human animal form was to develop the form of intellectuality, as adapted for expressing wisdom, and as preliminary to evolving therefrom the human spiritual form adapted for expressing Love.

Man, as an immortal Spirit, is said to be endowed with the capacity, undeveloped, to unfold and attain unto all that perfection of wisdom and love which characterizes the angels. It is taught that to accomplish this unfolding, the outward or external Will must become subject to, and seek counsel from, the inner or spiritual Will. As I understand Spirit teachings, the interior mind belongs to the soul, the real man—"being the image of the Father," the immortal element in our nature as a spiritual entity; and on this hypothesis, allow me to ask what this outward or external mind, which should thus seek counsel, can be other than a distinct entity in itself? or in other words, what else than Life individualized in the ultimate form developed in nature, having its own will, as a conscious identity? Thus the question arises, Which part of man, as a dual individuality, is endowed with this undeveloped capacity to progress throughout eternity, in wisdom and love? and it is answered, His immortal part, soul, or the divinity within him. Then is presented to our reason the question, How can the interior life or soul unfold its innate nature except by and through the use of the organization of the exterior or material spiritual identity it dwells in, as our Spirit mind now depends on the use of our physical organs for its cognizance of external things on earth? If this view is correct, then it may be assumed that the ability of the most interior life or soul to unfold its innate wisdom and love, is limited and measured by the phrenological organization and form of the external Spirit-brain, even as our indwelling Spirit-life as an identity is limited and measured in its ability to unfold by our physical phrenological organization. Therefore the question forces itself upon us, If man in the infancy of the race was characterized by the phrenological form of brain indicated by our history of his then mentality, and implied in the Development Theory, how could an immortal life-identity, an emanation of Deity, give any expression to its innate wisdoms and loves through such contracted form of Spirit-brain, when the life-principle of the physical form should withdraw therefrom, or the man die?

Now I shall try to meet this question fairly, and I start with this proposition: That the human body as a form had its ultimate to attain unto, to wit: a perfected form of the human brain, consisting of three departments—the back brain, allied to the maintenance of health and harmony with the body as an animal; the fore brain, adapted for the uses and expression of wisdoms; and the central or spiritual department, adapted for the uses and expression of the loves. Hence, until the form of the physical brain was perfected by the ultimate unfolding of the intellectual department, and a consequent birth of the spiritual or central as an addition thereto, the Spirit brain organized therein was not adapted for the uses of an immortal soul-principle and identity, and therefore none such dwelt therein. Without such occupancy thereof, the Spirit mind and identity would *not* be immortal as an entity. Hence I assume that man was not then an immortal Spirit in the sense we now use this term.

It may be well here to ask that the distinction between our Spirit and our most interior, or our *divinity within* us, should be kept in mind. I shall use the word soul only as the divinity within us—the immortal part of our nature—treating the subject on the theory that our Spirit nature alone is developed in nature, and is her ultimate. To come back, now, to the question how this progression can be explained:

The intellectual department of the brain consists confessedly of parts having no uniform, relative development at this time. In fact, at this day there seem to be races lacking some parts or organs—causation, for example. In the animal kingdom, it is found that all the various parts, having special functions, seen in the higher forms, are more or less isolated in lower forms; and the theory of Science is, that these higher or more complex forms have their origin in the lower and more simple ones; and that nature seems to have thus originated and perfected the nervous system of that kingdom. Apply this principle to the question now being considered. Each part of the intellectual department has its functions and special character; and the union of the whole is necessary thereto; but, as in the lower kingdom referred to, each was not simultaneously born. Progression marks their respective appearances and being; and as like causes produce like effects, if the march of the animal form to its perfection comprised the addition of organ to organ in the advancing series thereof, so the unfolding development of intellectuality would also comprise the addition of organ to organ in the advancing series, until, as in the lower kingdoms, ultimation was attained.

In my explanations of the birth and ultimation of the lower kingdoms resulting in man's existence on earth, I contended that life, as the acting agency, did in every case of ultimation in a given form come thereby into affinity for, and therefore into positive relation to, a higher form-principle to individualize and progress in, thereby attracting to itself such kindred form-principle; and that higher forms were attracted by the association of life-entities, differing but still kindred in development and aspiration. This, if sound, will apply equally to the phenomena involved in the gradual unfolding of intellectuality contended for, and explain the same, while it will harmonize with an opinion of late becoming popular—that the human animal race did not originate from a single pair, or male and female. But this principle, if sound, would teach that at times in the past there would be the action of the law of progression in concert with the law of conception, independent of, and overriding, the general laws of like producing like, because of the male principle being the medium for transmitting form-principle, and the nature of the medium limiting the form transmitted therein—hence that seemingly miraculous births should have occurred to allow of this addition of new parts to existing developed intellectuality.

May I not say that the history we have of the founders of early religions give color to this idea, however silent in explanation thereof? But it may be asked why this should be supposed to be a part of the end sought for from the beginning? and I beg to answer, that it seems to me that the organ of Causation is specially adapted for the soul's uses in expressing its wisdoms, and Veneration for expressing its reverence and loves, while Comparison is an organ which the external mind naturally has recourse to; and that when intellectuality had been fully ultimated, life-principle unitized therein, and under this law of progression came into union with the higher or human spiritual brain-form, and being thus united, became a recipient of, or rather became a "temple" adapted for, immortal soul-principle to flow into, individualized, and dwell therein—whereby the life-entity thus united became immortal as a Spirit-identity. When and in whom this was consummated it may be difficult to decide; but it seems to me there are a large amount of sayings and teachings in our history of one in particular, which can find a clearer explanation in this theory of the origin of man's immortality, than I have seen elsewhere; and I will ask a hearing in support thereof ere I am done with this subject. K.

CORRESPONDENCE ON SPIRITUALISM.

THE following correspondence has been forwarded us for insertion in the TELEGRAPH. It will be read with interest.

CAZENOVIA, *February* 22, 1857.

DEAR NEPHEW:

* * * "I have just been reading an account of a promising young man who committed suicide in consequence of embracing Spiritualism. That reminded me of the conversation that we had together when you were here. I have observed in many cases where persons have embraced Spiritualism, that it had a very bad effect upon them, and will eventually destroy their usefulness to themselves and others. Before you left here I intended to send something more to you on the subject.

"Now, Alvin, take this bit of advice: abandon the thing entirely. Do not meet with them from curiosity or any other motive; you will find it greatly to your advantage to do so. It will very soon pass away, and will remain only as a monument of one of the most ridiculous theories of this age. I write you this because I feel an interest in you, and want to see you prosper in the world. I hope you will take my advice. * * * U. S."

REPLY.

MY DEAR UNCLE:

I received your letter yesterday, and reply at the first opportunity. I most sincerely thank you for the kindly interest you express in my behalf, and for the advice which that interest prompted. While I entertain these feelings, and while I always feel grateful for such manifestations of regard, I can not, in this instance, be guided by the counsel you give me. It is not my intention, at this time, to enter upon any argument to prove the truth of Spirit communion, or even to speculate upon its reasonableness. I leave that to abler pens and more appropriate occasions, while I give you some of my reasons for persisting in a course which you consider so dangerous, and glance, for a moment, at the more common arguments that are urged against an investigation of the subject.

It is always the misfortune of any new and startling or unpopular doctrine, to be charged with all the crimes in the calendar, by its enemies and by those who suffer themselves to float on the stream of public opinion. People who do not investigate carefully and fearlessly, are thus misled by distortions of facts, the inventions of malignant fancy, or the phantoms of unreasoning prejudice.

Modern Spiritualism forms no exception to the general rule. If a Spiritualist does a very foolish thing, it is straightway charged upon his Spiritualism. If he commits a crime, a hue and cry is immediately raised against the doctrine he professes, and the *innocent* believers in it. If he becomes insane, or commits suicide, public opinion and the press unite in condemning his opinions on this subject, as the source of the mischief. On the other hand, if follies and crimes are committed by those who hold to any popular or generally accepted belief, or if misfortunes befall them, no one thinks of making their doctrines responsible for the evil.

There are some persons, scattered here and there in the community, to whom it is dangerous to bring anything of an absorbing or deeply exciting nature. Reason sits not too firmly on her throne at any time, and false habits of thought, and an improper mode of living, tend, by aggravating mental weakness and inducing bodily infirmity, to still further weaken the balance of the mind. Anything exciting, whether true or false, whether of the emotions or of the intellect—anything which calls their enfeebled powers into intense and continued action, proves too much for them to bear, and they become insane. The true remedy for such cases is, not to attempt to banish the sources of excitement from the world, for that would be absurd and impractable, but to so educate and train the men, both in mind and body, that they can bear them. Beside, it would obviously be a great wrong to the community, for which the negative good it would do a few, would fall far short of compensating. Would you banish summer, because in its long, sultry day, men fall dead from sun-stroke? Would you dry up water from the face of the earth, because the foolish, or the careless or the unfortunate are drowned in it? Would you put out all fire because men are burned to death, and houses destroyed, and cities laid waste by it? You might as well do either of the latter things for these reasons, as to destroy a doctrine because its nature, independent of its truth or falsity, were too new or too exciting for the weak-minded or the feeble to bear.

There is another and a larger class to whom Spiritualism has been as abundance of food to the starving, or a well of water to

him who is perishing with thirst. They rush to it with frantic eagerness, and without waiting to separate or to distinguish the true from the false, the wise from the foolish, the clean from the unclean—swallow it all, unreasoning and unthinking of the real nature of the communications. They receive them with the same implicit confidence with which they would regard a direct and authoritative revelation from the Almighty, and suffer themselves to be led by advice which they would deem absurd if it came from a different source. Such are foolish and fantastic, but their follies and their fantasies only indicate the great want that has gone so long unsatisfied.

All these things are the natural consequences of the necessarily strange and wonderful nature of the phenomena which marked the advent of Modern Spiritualism. To me they form no argument against investigating a subject of such momentous importance, for they have not the slightest bearing upon the truth or falsity of the doctrine of spiritual intercourse.

I can not turn away from the contemplation of great *facts* for anything of that nature. When a subject of the moment and import of this claims my attention, I must look at it and examine it. If I find in it a great truth, I am forced by an inexorable necessity, which stops not at mere effort of the will, to accept it, no matter how unpopular may be that truth, or how fearfully maligned its advocates.

Spiritualism embodies either a great truth or a most stupendous falsehood. It is not a gigantic imposture, for both the universality and the character of the manifestations preclude the possibility of its being *all* imposture. And I venture to affirm that no merely philosophical theory (as the term is generally understood) has yet fully accounted for a single form of the manifestations. We must, therefore, seek for the truth of the matter, either in some new application of familiar principles, or accept the explanation the phenomena give of themselves, or seek out new sources from which to draw our inferences.

When I see men of character, talent and culture turning from an investigation only to avow their entire belief in the truth of the theory, I cannot pass it by with contempt, or deem that all folly which such men have pronounced wisdom, until I have examined the matter. And when I see that this is the goal toward which science has been inevitably tending for the last hundred years in spite of herself, I must believe there is *something* in it. I can not look upon it as evanescent, or as a "ridiculous folly."

When I look at the history of the matter, of its preludes, and of the advocates of the new doctrine, it seems clearly and unmistakably to be the result of causes inherent in the nature of things—a new development of the wonders of the universe—a forward step in knowledge—the full blaze of sunlight thrown upon a region heretofore only known by indications which science persistently refused to recognize. I see in it the explanation of the superstitions of all ages and all climes—of the universal belief inherent in the very nature of the human mind, of a future state of spiritual existence. I see in it the truth which, in its imperfectly developed phases, struggling for light and for appreciation, pervaded, so mixed with error, the strange and mystic doctrines of the Kabbala and of Illuminism. I see in it that which has made the *essential principle* of all religions the same, and which, under different circumstances and in different forms, has been the foundation of all faiths and all creeds. I see in it the explanation of the numerous phenomena which have in all ages baffled the most searching analysis, and defied the severest tests of science, and of which she has been able to give only a tame and inadequate explanation. All these things stand out clear as in the sunshine at noonday, in the light of this new revelation to the world.

About one hundred years ago there lived in Sweden a man who, for many years, as he asserted, enjoyed the society and the communion of those who had passed into a higher life. He was a man in the spotless purity of whose life the most malignant caviler could find no stain. Possessed of an acute and powerful intellect, far above that of most men, he made light of mathematical and philosophical problems which none but men of unmistakable talent are able to master. His intellectual *pastimes* were the most difficult branches of mathematics and philosophy. High in public station, courted and flattered by kings, and admired by master minds,—the intellectual peer of any man of his time, he yet had the moral courage to assert his belief in the miraculous favors that had been extended to him, and to act as a medium for communicating a knowledge of the future world to those who were less favored and perhaps less deserving. I refer, of course, to EMANUEL SWEDENBORG.

About the same time, or a little later, Mesmer communicated to the Royal Academy at Paris, his wonderful discovery, and since then have followed the additional wonders of psychology and clairvoyance—mind acting upon mind, and wandering over the universe at will, without the aid of anything that we have hitherto identified as matter. And out of all, and last and grandest of all, came, in accordance with the prediction made years before, by Andrew Jackson Davis, the actual converse of Spirits out of the body with Spirits in it.

I can not remain indifferent when such tidings are being thunderad in my ears. I can not call that imposture or folly which the united voice of reason and conscience tells me is far otherwise.

The question has often been triumphantly asked: "What good is in Spiritualism, supposing it to be true?" To those who disbelieve in a future state, or to those who have no concern therefor, who care not what it may be, or who wish to make no preparation for it, such a question may perhaps have some pertinency and force. But to him who lives for that future—who wishes so to temper his life here that he may best enter upon the life hereafter, and who would avail himself of all the light which can be thrown upon such a subject, it becomes an impious absurdity. Why, indeed, should we seek for knowledge of that which so intimately concerns our eternal welfare?

But, independently of this consideration, Spiritualism has done much good. It has consoled the mourners; it has lifted up the despairing; it has pictured to the reckless the result of a violation of God's eternal laws; it has redeemed from utter materialism and disbelief in any future state, many who had fallen into that error. True, it has not, that I am aware, added to the material wealth of the world; it has invented no new labor-saving machine, nor has it given to the industrial arts of material life any new impulse. That is not its mission—nor will those who see no good in anything else ever be likely to be satisfied with it.

But I have written you a long, tedious letter, and I fear, one that will fail to meet your approval. If I have written anything distasteful to you, I humbly beg your forgiveness. I hope I have not, as I have only endeavored to give my own ideas on subjects that have long been regarded with interest by me.

ALVIN STURTEVANT.

COLUMBUS, Ohio, *February* 28, 1857.

LETTER FROM HON. CHARLES CATHCART.

NINE MILES WEST OF LAPORTE, IND., *February* 22, 1857.

MESSRS. EDITORS.

Since my name has appeared in your paper, I have been in the constant reception of so many letters making inquiries about the mode of obtaining such manifestations as we have, that I am compelled to say to the curious that I can not answer their letters separately, but that if we succeed in learning anything further on the subject which may promise usefulness, you shall have it for publication. I also receive a great many inquiries to be propounded to the Spirits who meet with us; and I would here say to all who send such inquiries, that I will call the attention of our Spirit friends to their communications, and will leave it to them, (*the Spirits,*) to make such replies, and in such manner, as they may deem fit. It is out of my power to do more.

I think with a little care any intelligent person might elicit our "*modus operandi*" from the two articles over my signature, and that over the signature of S. which appeared in your paper. I will, however, here briefly describe our mode of proceeding:

We sit around a table in the light, in the developing circle, as we call it, ten minutes, the left hand in contact with, and upon, the next one's right, and so on around the table. Remember you must sit passive, and as near "at peace with all the world and the rest of mankind," as possible. If you have a speaking or writing or pounding medium in the room even, you will be likely to get none of these manifestations. You want a circle who can sit still and not be itching to help the Spirits. Let the Spirits have it their own way, and you will be surprised how much better they can do without using our organisms, than they can with. If you can have good music from mortal hands, all the better; but it must be made by some one outside the circle, and not even there by any one under spiritual influence. These conditions our experience has proven to be absolutely necessary.

Sometimes we are three in number, sometimes fifteen, as it may be. When the ten minutes expire, we let go hands, sit back two or three feet, and put out the light—when the manifestations begin on the table—the Spirits beating or playing upon whatever is there—if it is a tin pan that will do—if better instruments, you will get better music. No peculiarity is required in the room, nor in the fixtures, all places and all tables answer equally well, provided you have the mediums, and provided, further, you can exclude the light.

My reading has been quite extensive, and so has my acquaintance with Spiritualists, mediums, etc., but I am satisfied that no rational mode has yet been suggested by which we can understand the mode or forces through which the Spirits produce the phenomena we witness. I have been a close student of material philosophy, and have acquired readiness and skill in the experiments necessary to the explanation of the laws governing the action of what science calls the natural forces, but I am perfectly at a loss when I attempt to conceive how these spiritual manifestations are caused. I do not, however, for a moment, doubt that they are governed by laws as fixed and permanent as those of gravitation, and only require that the conditions necessary to their manifestation should be observed, when, as in the case of the breaking of the stem of the apple, the necessary manifestation follows. But what are those conditions? I am satisfied that all that I have read, and I had as well have added, thought, upon the subject, is mere fallacy.

The more we have witnessed, the more we have been convinced of the folly of all our conceptions upon the subject, so that if now asked what we know about the matter, we can only answer, that Spirits who are *wonderfully wise, good*, powerful in strength and quick in action, communicate with us.

You may judge of the imbecility of skepticism in this country, when I say to you that the two following propositions have long been made public without acceptance:

First, That any intelligent persons putting up a hundred dollars, I will cover it with a thousand, and, that they can have full opportunity by lighting up the room, etc., and that if they prove that these manifestations are produced by fraudulent means, my thousand is to be given to charity, but if they fail in doing so, their hundred is to be given to the poor.

I have also long ago offered publicly a reward of five hundred dollars for the evidence of fraud on the part of those sitting in my hall, with the advantage of special sessions to be held for the investigation; and though hundreds upon hundreds from the first men of the country to the least have been here, the skepticism of none has been strong enough to induce them to make the effort to pocket the five hundred dollars.

Another offer was made to the citizens of Laporte—that they should put up two thousand dollars, which we would cover with a like sum; that a drum should be suspended from the ceiling of the court-room out of reach from the floor; that the Poston circle would sit in the room *manacled*, and that if the drum was not beaten, the two thousand dollars put up by their friends should be dispensed in charity, but that if it was, the other two thousand dollars should be disposed of in like manner. Every means possible to be taken by locks, guards, etc., to prevent imposition. The skepticism of a town of six thousand people was not strong enough to risk a donation of two thousand dollars to their own poor.

Yours truly, CHARLES W. CATHCART.

DEATH PAINLESS.—It is nearly certain—indeed, as certain as anything chiefly speculative can be—that in all deaths the physical suffering is small. Even where invalids experience the most excruciating agony during the progress of the disease, nature comes to their relief at the last hour, and life goes out gently, like a candle in its socket. Those who have witnessed death-beds most frequently, especially if they have been intelligent persons, and therefore capable of judging, agree generally in considering the physical pain of death as inconsiderable. They say that the convulsive motions which frequently attend the parting breath, are not evidences of suffering, for that the invalid is insensible. They say, also, that when the sense is retained, there is usually no such spasm. A leading medical authority states that scarcely one person in fifty is sensible at the point of death; and some physicians assert that they have never seen a death-bed in which the patient was sensible. As life fails, nature, it would seem, beneficently interposes, deadening the sensibility of the nerves, and otherwise preparing the individuals for the great and inevitable change.—*Phil. Ledger.*

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MARCH 28, 1857.

NATURE AND LAW OF WORSHIP.

It is not the office of Revelation nor the proper object of religious institutions to make Man a religious being. The religious element whereby he is brought into conscious fellowship with divine natures, belongs to his constitution. His religious faculties and capacities are integral in his nature, and do not necessarily depend on any system for their manifestation. There is a principle *in Man* which prompts him to reverence some higher power. Wherever man is found we find also the symbols of his faith and worship; under whatever circumstances he may exist, and however limited his mental vision and his moral growth, he has nevertheless some idea of a Supreme Being. The rude and uncivilized worshipers will not of course entertain elevated and comprehensive views of the Divine existence and perfections. Their religious ideas and their modes of worship will be material, and repulsive to more refind beings in proportion as the faculties of the Divine Nature are latent in Man, and the plane of his outward life is low and sensuous. Still, Revelation, Inspiration and Worship are not confined to Christendom. The Divine law is written in the heart, and even the light of Nature, if faithfully improved, would be sufficent to prevent those flagrant abuses of the religious principle which mark the footsteps and disfigure the history of man in almost every age. No where is the creature left in total darkness. Some rays of Divine light penetrate the vail that is spread over the most benighted nations. The Pagan sees around, above and beneath him, glimmerings of the eternal Spirit; the oracles of Nature are the voices of the Infinite, and

——"the poor Indian
Sees God in clouds, and hears him in the wind."

But while the spring of all devout emotions and religious ideas is *in Man*, and flows out of him as naturally as runs the current of his life, it is no less apparent that external agents and circumstances often determine the direction of the stream. Nor is this all. The normal exercise of the faculty and right direction of the religious sentiment, diffuss beauty, fertility and fragrance along every walk of life, and make the summer of our being glorious, and the autumn of existence fruitful in great thoughts and illustrious deeds. On the other hand, its perversions have spread ruin like a mantle over the fairest scenes on earth, making homes desolate, and turning splendid temples into prisons and sepulchres where noble minds are kept in chains of darkness, trembling hearts crushed into dishonored graves, and where the highest hopes and purest joys lie buried and forgotten.

Worship, considered as an essential law of a divinely constituted system, or regarded as an integral principle and a natural function or exercise of that constitution, exists *universally* and may be everywhere recognized. The law is plainly traceable in the lower kingdoms of Nature. The gross elements of the material world, by all their refining processes and modes of etherealization, *seek after God*. The more subtile portions of all physical forms, from the smallest atom to the largest orb, are *exhaled;* they rise from their earthly imprisonment like the liberated spirits of the floral worshipers. The waters answer the invitations of the sun, and invisible as the souls of men they ascend into the atmospheric heavens. All nature is a perfumed censer swayed by the Divine hand in the midst of his sun-lighted temple. The smallest plant seeks the light as naturally and as perseveringly as the most devoted saint reaches heavenward in his seasons of devout aspiration. The numberless germs that are buried in the earth, all sprout upward to the surface—toward the ethereal regions. Indeed, it is well known that when plants are kept in dark rooms and light is admitted at a single point, *they all grow in that precise direction.* Thus even the meanest shrub, if surrounded by darkness, *prays*—according to the law of its nature—for light, "*more light,*" as truly as the reverent soul yearns for liberty, while it pours from its silent urn the incense of its solemn joy. In like manner, if a vessel of water be placed near a vine in a dry season, the direction and tendency of the vine will be immediately changed; or, if it be planted on the bank of a stream it will pursue a direct route to the water. Thus the organized forms of the vegetable kingdom seek the natural elements which are indispensable to their growth and life. The vine goes to the water as naturally as "the hart panteth after the running brooks," and as truly as the rational soul thirsts for the elements of Truth, of which water is an appropriate and expressive symbol. Thus all material elements and the lowest organic forms perpetually *aspire* to higher planes of being. By their subserviency to beneficent uses, and their subordination to the laws of universal harmony, they utter constant praise.

It is not necessary to run far into logical and metaphysical subtleties in our analysis and definition of Worship. It may suffice to observe that its most essential constituents, so far as it relates to man, are love, reverence, gratitude and aspiration. Whether we regard these as elemental principles in the nature of true worship, or as spiritual exercises and indispensable to our inward growth, they should be regulated in the modes of expression by intelligence and the calm exercise of Reason. Without this illumination, they are liable to lead the soul astray, at the same time that they darken the sphere of outward life and degrade the worshiper. Ignorance and superstition have fashioned innumerable gods out of the subjective elements of darkness, and then left their blinded devotees to stupidly worship these idols instead of the Divine Father. Whenever the religious sentiment has been perverted in the mind and heart, or misdirected in its modes of manifestation, it has fostered the vilest passions, peopled the imagination with horrid phantoms, shut out the light of Reason and obscured the moral vision. Viewed in this aspect, Religion assumes the character and office of a destroying angel. It lights the consumer's brand in the bottomless pit, and kindles the fire on innumerable altars. War tempers his sword in the flame, and with his terrible arm hews out a way for Religion to advance, while hell—the hell whose atmosphere is gross darkness, whose ministers are foul superstitions and perverted passions—follows the bloody trail, and with its fearful lights and shadows, completes the mournful picture of human misdirection and depravity.

But Humanity is the chosen temple in which the Great Spirit has left his image. On these living walls I trace the handwriting of God. It is by no means the proper object of Religion to pollute the sanctuary thus consecrated by the indwelling presence of Deity. If every human being combines the elements of Nature and the attributes of the Divine Mind, in a miniature form and a finite degree—is a representative of the universe without and the universe within—then every human being with disordered faculties and inverted or perverted affections is, at least, in a qualified sense, *a universe in ruins!* And the disorderly world requires the calm and orderly exercise of the God-like attributes to harmonize its elements. But when divine order reigns within, when the religious sentiment is divinely illuminated, humanity presents a glorious spectacle such as Angels may contemplate with admiration and delight. The harmonic play of divine affections fills this dwelling-place of the Infinite with "psalms, and hymns, and spiritual songs," all silent and voiceless, I know, to the mere sensuous worshiper, yet to the awakened spirit distinctly audible. When the soul is thus quickened by a living inspiration, the solemn and joyful harmonies of the upper world naturally flow down into it and echo through the mystical aisles and arches of this temple. Angels frequent its courts; they kindle sacred fires on its altars; they look from heaven into its windows or descend to unbar its portals, that new hopes, living ideas, immortal joys, and divine ecstacies may enter in and dwell there. True Religion then, viewed subjectively, may be briefly defined to be the harmonic action of all the human faculties and affections; and worship, thus viewed, is the Spirit's natural gravitation toward God and the sphere of Divine activities. B.

Mr. Reynolds Returned.

MR. H. C. REYNOLDS, editor of the Paterson *Independent Democrat*, whose sudden and mysterious disappearance we mentioned in our columns some weeks ago, has just made his appearance, alive and well. He states that after leaving home, and on his arrival in this city, he made up his mind to take a journey to the South. He wrote his wife to that effect, but from some cause it appears that she failed to receive his letter. Mr. R. called at our sanctum last Monday and left a note disclaiming any connection between his sudden departure from home, and his belief in Spiritualism, and assigning an altogether different reason for the same.

IMMORTAL BIRTH OF MRS. TALLMADGE.

AT Rienzi, near Fon du Lac, Wis., March 3d, 1857, MRS. ABBY L., wife of HON. N. P. TALLMADGE, departed this life, after a sudden illness of less than four days, at the age of fifty-five years.

Life is an endless stream which hath its source in the omnipresent Deity. The onward flow of the living tide may be abruptly checked on earth, or diverted from its natural course, so that its material channels shall become dry and useless; but the Fountain of life is still inexhaustible, and not one drop from the fathomless depths of being is ever lost. To the dull perceptions of the merely sensuous mind the streams that irrigate the earth are dried up from day to day; the waters disappear and seem to be lost forever. But they still exist and may return with blessing to the earth. Expanded and attracted by the subtile magnetism of natural light and heat, they assume ethereal forms and ascend to the heavens. The process does but cleanse the living element from its earthly corruptions. Flowing together in clearer streams, through invisible, ethereal channels, they yet find their way to the boundless ocean. So when the crystal urn is broken "down by the river," and the mysterious vital currents of our being flow out and leave life's mortal receptacles to decay, our Spirits, obedient to a diviner attraction, rise from sublunary scenes to blend forever with the Infinite. Such is man and such his destiny.

"A spring which upward tends by Nature's force;
A stream, divided from its parent source;
A drop dissevered from the boundless sea;
A moment parted from eternity;
A pilgrim panting for the rest to come;
An exile, anxious for his native home."

Who would not go home? Only this has happened to our departed friend. A voice came to her Spirit from out the inner heavens, saying, "Come up hither," and she obeyed the summons. There was nothing terrible in that voice, and the change is ever glorious to those who have thought wisely and acted nobly. Even while here, the good and true dwell in peace by the very confines of the celestial country, and when they depart, the earth-life leaves no shadow on the radiant portals of their immortality.

"Between two worlds man hovers like a star,
'Twixt night and morn, on the horizon's verge."

As star after star disappears from the earthly constellations of mind, each, in its order, rises in the heaven of heavens, to be obscured no more forever.

We were favored with a brief personal acquaintance with the subject of this notice. In November last, during the delivery of a course of lectures in the city of Fond du Lac, the writer was a guest at Rienzi, and with the generous hospitalities of the Governor's board, enjoyed the society of his interesting family circle. The great practical good sense, intelligence and amiability, of Mrs. Tallmadge, made her house a scene of domestic order and social harmony. Her own superior faculties and qualities of mind and heart, no less than the official career and distinguished character of her honored husband, had secured for her all the advantages of free intercourse with the best society in the country. The legitimate fruits of such faculties and opportunities were practically realized in the liberal views, the dignified bearing and truly Christian charities for which Mrs. Tallmadge was eminently distinguished. She lived in peace with the world, and was sustained in the hour of mortal trial by a sublime and living faith in a demonstrated immortality.

"Still shrinéd with many a sweet, sad thought,
That loved one's memory lingers still;
And she has left a void that nought
But joyful hopes can fill."

She has gone Home! "The old arm chair" is vacant by the wall, and the well-remembered voice falls no more on the outward ear. The struggle was short, and death lost his dominion in the very hour of seeming victory. When mind and heart were ready to fail an Angel, stooping from his radiant seat, touched her trembling frame. Earth grew dim and unsubstantial. Material forms danced in the immortal twilight, and then, like spectral shadows, they vanished amid the splendors of the rising Day. The heavens opened and closed around and over her. She was a dweller of the Inner Life.

In view of this solemn and trying event, we deem it a sacred privilege to mingle our sympathies with our venerable friend, and with those who have thus been separated from the visible presence of a most devoted mother. The center of that

charmed circle is in one sense removed; but its sweet influence and attractive power are not lost. The minds and hearts of the surviving friends may still realize her presence and enjoy the ministry of her love. In the light of the new Philosophy and Revelation, we perceive that only the form of earth has perished, while another guardian Angel walks at twilight beneath the sylvan shades of Rienzi. The unshackled Spirit may still sit by the same hearth-side at the close of the day, or recline at midnight in the silent chamber, consecrated by Love's sacred memories. In such an hour, with the impressive lesson of our earthly frailty before us, oh, who can estimate the priceless value of the fresh hopes, the living joys, and divine consolations which spring up in the sorrowing heart and bloom in beauty above the ashes of the departed!

"Sublime Philosophy!
Thou art the patriarch's ladder, reaching heaven,
And bright with beckoning Angels." B.

MRS. HATCH'S LECTURES.

MRS. CORA L. V. HATCH, while under entrancement by spiritual influence, gave another one of her philosophical lectures at the Stuyvesant Institute on Friday evening of last week, to a crowded audience. It is generally thought by those who were present, that Mrs. H. (or the spiritual intelligence that employed her organism) was not quite so successful last Friday evening as on some previous occasions. At this we are by no means surprised, considering the possible variations of her physical state, and especially the unmethodical and promiscuous manner of the proceedings in asking her questions. It is difficult to conceive it possible for angels, however perfect may be their medium of communication, to give uniform satisfaction in their answers to questions, put without order or consecutiveness, and as diverse in their nature as were the conditions of mind in the promiscuous assemblage from which they proceeded. We find no fault with Rev. Dr. Sawyer, who was a member of the Committee to propound questions, for the course he pursued on the occasion; but we will suggest that in the future meetings of a similar character to be holden by Mrs. Hatch, all questions should be propounded to her through the regular Committee appointed by the audience for that purpose, and that perfect silence should be insisted upon until the answers are fully and explicitly rendered.

Through the instrumentality of these and other lectures of Mrs. Hatch, public interest is being extensively awakened in this city, in respect to Spiritualism, and several of her lectures have been reported or noticed in the daily papers. Her audiences, in several instances, having been larger than could be comfortably accommodated in the hall where they have hitherto assembled, it is proposed to hold a meeting, on a more extensive scale, in the *Broadway Tabernacle, on Friday evening of this week*, when the exercises will commence at half-past seven o'clock.

The price of admission will be twelve-and-a-half cents; reserved seats, twenty-five cents. Dr. Hatch generously proposes to appropriate one-half the receipts to the relief of the poor, to be distributed by the Relief Association; and the other half to the dissemination of Spiritual knowledge.

Last Theory of the Manifestations.

THE New York *Herald*, which is not of course the most learned and reliable authority on spiritual subjects, has evolved a new theory of the Manifestations. We extract the concluding paragraph of a somewhat extended report of the occurrences at the spiritual meeting held at Dodworth's Academy on Sunday morning, the 15th inst., in which the *Herald's* reporter professes to disclose the producing causes of the modern phenomena:

CLUE TO THE MANIFESTATIONS.—It would be uncourteous in us to insinuate that either the ex-Senator or the ex-Judge was, in common parlance, rigging us. But there is delusion somewhere. The Greek Pythonesses, the priestesses of the temples of the heathen gods and goddesses, were wont to use powerful drugs, and to make those who came to consult the oracle inhale a certain gas which stimulated to an extraordinary degree their faculties or rendered them delirious, and under such influence strange sights were seen and strange scenes enacted; and the Delphic oracle obtained and preserved for long ages the reputation of being the mouth-piece of Apollo. Opium and morphine are in this new development of an old institution extensively used by the priests and priestesses of Spiritualism, and under the influence of these drugs strange sights are seen and remarkable hallucinations experienced, which are imputed to the Spirits. So still we move, and the nineteenth century finds us hugging the same delusions that were cherished two or three thousand years ago.

According to this modern Solomon, "opium and morphine" are the active agents in producing the manifestations. Now it is well known that a number of the most startling and important classes of modern spiritual facts occur through *inanimate objects*. We are therefore left to infer that those ponderable bodies which are so mysteriously and forcibly moved in these days, have all been powerfully dosed with morphine, and that our tea-tables have just now developed an appetite for anodynes. We wonder if it didn't rain *paregoric* on the celebrated inspired oak of Dodona. B.

DANIEL D. HUME IN PARIS.

It appears from the French journals that Mr. Hume, the Spiritualist, continues in Paris his experiments in Spiritualism, table rappings and other delusions. He is compared by some to Robert Houdin and Hamilton, but others better acquainted with him know that he is but a charlatan and a knave. Two years ago, in Florence, he deceived many American and English families, and was finally obliged to leave Italy on account of some things for which he might otherwise have been sentenced for some years in durance vile.—*Herald.*

Probably there is no better foundation for the idea conveyed in the last few lines of the above paragraph, than the prejudice of the people against the spiritual manifestations, for which Mr. Hume is a medium. Doubtless there are people in Europe as bigoted as those here, who have asked for law enactments to enable them to carry their threats of prosecution and imprisonment into execution against us, simply for declaring and publishing the spiritual facts we have witnessed. I was once accosted in the street by a gentleman with whom I was acquainted, who manifested great surprise at meeting me. He inquired when I got out? I asked him out of what? Why, says he, out of prison. I told him I had not been in any prison since I went to Sing Sing, as one of a committee of our prison association, to examine into its management and discipline, for the purpose of making the usual annual report of the association to our legislature. The gentleman was much surprised, and said he had been absent from the country a year or more, and that he had read in some newspaper that I had been arrested and imprisoned for publishing the SPIRITUAL TELEGRAPH.

The above story was exported from this country, and the Hume story is imported into it. Both reports traveled a long distance; and in view of our painful experience, we have no good reason to expect we should be able to recognize the full-blown account of our most familiar acts, words or experience, at the end of so long a journey. Mr. Hume is probably guilty of no other crime (if it be one) which could give rise to the above insinuation, than that of being inspired by Spirits to speak and otherwise act as a medium for spiritual manifestations.

CHARLES PARTRIDGE.

Marriage of Miss Jay.

SOME two months since it was currently reported in this city that EMMA FRANCES JAY—who has excited such general attention and admiration as a trance lecturer on spiritual subjects—had married a gentleman at the West; but very few of her many friends were disposed to credit the statement. However, Madam Rumor—lightly as her character for veracity is generally esteemed—told the truth for once. Miss Jay was married, Dec. 5, 1856, to MR. JOHN BULLENE, a merchant who resides at Kenosha, Wis., but is connected with a mercantile house in this city. The marriage was appropriately solemnized by Z. B. Burke, Esq., at Lyons, Wis., and it will gratify the numerous friends who feel a lively interest in the bride's welfare, to know that this union promises much happiness.

Mr. Bullene and his gifted companion are at present boarding at a hotel in this city. We regret that the "honeymoon" has been partially *eclipsed* by a painful illness, from which Mrs. B. has not yet recovered. B.

The Cause in Northern Indiana.

B. M. Newkirk (who will accept our thanks for his zealous and successful exertions in behalf of our subscription list,) writes from La Port, Indiana, that there is beginning to be considerable stir in that place in regard to Spiritualism; and that the measures taken by Hon. Charles Cathcart, of La Port county, in opening a "Spirit room" and giving investigators free access to the same, are resulting in the conviction of many. Our correspondent states the following facts:

I have a cousin living with one who is a medium, but for some reason he does not wish to sit. He was first made sensible of his mediumship by seeing chairs move about in his room without hands; and then he would feel and hear raps on his hat as he sat writing in the office, but paid no attention to it. One night, on coming home, he went to his room, and while sitting in his chair it was pulled from under him three times. Thinking it was some one playing a trick upon him, he rose from the chair, turned around and kicked it as hard as he could, but it was held firm as a rock. He says he did not stir it, notwithstanding he kicked it as hard as he could. At the same moment, his neck-cloth was torn from his neck, and one end of the tie torn some four or five inches. In the affray he was choked for a moment.

The next evening, my wife and the medium, with two children, went into his room and formed a circle, and got for an answer that it was the Spirit of Charles Diwurt, whose father lives now in the city of New York, I believe a broker in Wall-street. He died at Kingston, N. Y. My cousin knew him at the time of his going to school there. He came to his death by accident, while playing ball—all of which he spelled out, and which he says is entirely true. He has spoken to George (the medium,) in open daylight, and conversed with him in my house. There are many other circumstances connected with the above, but it would be too tedious to relate them. B. M. N.

THE SPIRITS AT CATHCART'S GROVE.

FOR the information of such of our readers as reside in the vicinity of Laporte, Indiana, or who may have occasion either to travel in that direction, or to visit that place, we copy the following, which came to us enclosed in a private letter from a distinguished friend:

SPIRIT HALL.—Owing to the numerous inquiries made by the public, and with an eye to their accommodation, the circle controlled by the undersigned will meet at the Hall at Cathcart's Grove on the evening of every Tuesday, Thursday and Saturday. There is a large and comfortable room adjoining the Hall intended for the reception of visitors.

The sittings will commence at six o'clock for the present, and then be governed by the time of candle-lighting. Those coming to the Hall are desired to be punctual. Strict order and decorum will be maintained, and those otherwise disposed will find the Hall an uncongenial spot.

The Hall is situated on the stage-route between La Porte and Westville, in La Porte County, Ind., nine miles from the former and two miles from the latter place. Railroads run through both of these places. Investigators will find at the Concannon House, in Westville, comfortable quarters and conveyances to and from the Hall. There is a public-house about a quarter of a mile from the Hall, kept by W. Benson, where they will also find kind entertainment.

A register will be kept, and every pains taken to give all comers the fullest opportunities for investigation. When on any evening there are more present than can be accommodated, those in the vicinity will be expected to give way to those from a distance. While all well-behaved persons will be admitted, (and fair warning is given that none others need apply,) the scrutiny of the wise, the learned and scientific is particularly invited. The circle will meet as above until the first of April. E. C. POSTON.

LITERARY NOTICES.

"THE DOCTRINE OF INSPIRATION; being an Inquiry concerning the Infallibility, Inspiration and Authority of Holy Writ, by the Rev. John Macnaught, M.A., St. Chrysostom's Church, Everton, Liverpool. New York; Calvin Blanchard, 76 Nassau-street.

Here is a book written by an enlightened believer in the Bible, with whom ignorance is certainly not "the mother of devotion." Though a devout disciple of the Christian Religion, he does not seem to think it necessary to set up the common and absurd assumption that the written Word is infallible. On the contrary, he makes a fearless analysis, and clearly points out many discrepancies, errors, contradictions and abominations in the Jewish and Christian Scriptures. But the work is done in a candid spirit, while the author's manner of treating his subject can only offend the morbid sensibilities of those blind and credulous worshipers who are determined on committing moral and spiritual suicide by their unreasoning devotion to "the letter" of inspiration, while they do not scruple to apply every opprobrious epithet to its living Spirit. Those who desire to obtain a more critical knowledge of the Sriptures may read this book with profit; and we further commend it as an aid in refuting the unwarrantable claims and pretensions of many ignorant and imaginative disciples, whose vain ambition to teach needs to be modified by a proper consciousness of their inability. B.

"A PHILOSOPAICAL AND PRACTICAL GRAMMAR OF THE ENGLISH LANGUAGE, Dialogically and Progressively arranged; in which every word is parsed according to its use; by Prof. I. J. Morris, A.M." New York; published by the Author.

We do not expect to see the English tongue reduced to a perfect system, much less that any living author or teacher will be able to free it from its many anomalies. The Philologist who attempts to obtain a complete knowledge of the etymology of our language, and to acquire that difficult art whereby words are readily combined according to the rules of an invincible logic and graceful rhetoric, has before him the work of a life-time. After all, his own children may live to see his works rendered obsolete by the spirit of improvement, or by the unexpected advent of some bold innovator, whose ambition may tempt him to build a tower, and whose confusion of tongues may leave us little more than the inheritance of a second Babel.

In the work before us, the author has endeavored—with no little success—to simplify the rules of grammatical construction, and to facilitate the acquisition of a correct knowledge of our difficult, but comprehensive and powerful, language. Prof. Morris is a practical teacher, and the modifications and improvements comprehended in his book have been suggested to his mind by his familiarity with the errors and imperfections of those who have preceded him in the department of authorship. B.

HOPEDALE HOME SCHOOL.

We are happy to copy from a circular just received, the following commendation of the Hopedale Home School, at Hopedale, Milford, Mass., for children and youth of both sexes. It is sanctioned by the authorities of the Hopedale community, and is devoted to physical health, intellectual development and moral culture. The Principals are William S. and Abbie S. Haywood:

This institution is designed to aid those who may avail themselves of its privileges, in the attainment of a thorough, systematic and practical education—an education which consists in drawing out or developing all the inherent faculties of human nature, thereby qualifying its subjects for substantial usefulnes and happiness in all the rightful pursuits and relations of life. Without presuming to state definitely the extent to which this design will be realized, or anticipating the complete success which more favorable circumstances and greater resources might warrant, it is nevertheless to be believed and hoped that facilities and means of true and symmetrical culture, suited to the necessities of large numbers of children and youth, will be here made available; and that no reasonable effort will be spared to secure the end in view. While the principal field of operation will of course be intellectual, the other highly important interests which concern human beings will not be neglected, jeopardized or abused. The purpose—the leading purpose—is to make men and women in the truest and noblest sense; to fit them for whatever service of God or man they may be called to perform in the world. It is to induct the susceptible but maturing mind into such a thorough and intimate acquaintance with the principles and elements of intellectual growth and attainment, as will form a substantial basis for any and all future improvement, and insure a qualification, immediate or prospective, for the labors, duties and responsibilities of practical life. It is to train the pupil to proper self-reliance, to the habit and power of thought, to freedom of opinion, to calm reason, to patient investigation, to dispassionate judgment, to independence of character, to self-culture. It is to make lovers of truth and righteousness, and to quicken those inherent capacities whereby truth and righteousness are sought after and determined. It is to have a *home* for children and youth during their school years, leasant and desirable in itself and in its surroundings, fortified against the evils and temptations of society and of public and private seminaries of learning generally; an institution which shall commend itself to the esteem and confidence of good parents and guardians, of every friend of reform and progress, and of the public at large. This brief announcement of the leading idea of the Hopedale Home School will serve as an appropriate introduction to more specific information concerning it. The next term will open on Wednesday, April 15, and continue twelve and a half weeks.

MRS. HUNTLEY.

We trust that Dr. Hempel will excuse the unintentional delay in the insertion of the following communication. It came to hand when there was a great press of matter upon our columns, and was temporarily laid aside with other articles, and was lost sight of until the present.

MESSRS. EDITORS: PHILADELPHIA, *January* 17, 1857.

Permit me to send you a few lines concerning Mrs. Huntley, a clairvoyant medium from New Hampshire, and lately from Providence, R. I. This lady has now been with us for several weeks, and has lectured at Sansom-street Hall and other places, to delighted audiences. Most of the time the halls were crowded to overflowing. This is the first time that I have ever heard a clairvoyant trance-medium, and I look upon the pleasure I have derived from the inspired strains of this lady as a great gain to my Spirit. At times her eloquence surpasses every oratorical effort that I have ever listened to from the pulpit or bar When touching on the subject of liberty, or universal brotherhood, her utterance becomes truly sublime. I would like to give you a few examples of her magnificent definitions of truth, justice, freedom, and equality; but I forbear. She will speak amongst you, I trust, and you will doubtless rejoice with me and all those who have heard her, that her splendid gifts have been enlisted by the Spirit of Love and Truth in behalf of the great day which is now dawning upon the earth.

Yours, CHARLES J. HEMPEL, M. D.

SPIRITUALISM IN PULASKI, N. Y.

MESSRS. EDITORS: PULASKI, N. Y., *March* 3, 1857.

As you express a wish to know what is being done in various parts of the country in respect to spiritual intercourse, I will endeavor to inform you of our doings which are not perhaps materially different from what many other people are doing. We hold Circles once or twice a week, and get some very clear and conclusive evidence of the presence of the invisible intelligences mentioned in the history of all nations and all times, and especially in the history called Sacred, and which is relied upon as the foundation of religious knowledge by the strongest opposers of modern Spiritualism. We commenced more than two years ago with "the tippings," and were soon enabled to have involuntary writing; and now we have trance-speaking. We have some delightful visits from our former friends and neighbors, who appear to be pleased with an opportunity of using the organs of those who are willing to loan them for that purpose. And if we do not receive knowledge "past finding out," and hear "things which are unlawful to speak," yet we get a very clear answer to the question which so much troubled the writer of the book of Job, (see Job, 14: 14.) "If a man die shall he live again?" And that pays well, yes a hundred fold, for all the rest. ABNER FRENCH.

Original Communications.

SONNET TO THE FEARLESS AND FREE.

Ye great and good, the fearless and the free,
Who walked this earth in sorrow and alone,
Shaking the bigot's dark and gloomy throne,
With the dread thunders of your prophecy;
Whose souls were harps touched by the Deity.
The glory of your parting spirits shone
O'er the red scaffold and cold dungeon stone,
Leaving them hallowed to eternity.
Nature's apostles, ye baptize in thought
The neophyte who stands before her shrine
'Till the anointed worshiper hath caught
Her inspirations; making thus your line
Eternal in the dauntless spirits, fraught
With love to freedom—deathless and divine.

A CLERGYMAN BROKEN LOOSE.

MESSRS. PARTRIDGE AND BRITTAN: SARATOGA, N. Y.

SIRS: While you are setting before your patrons weekly a feast of fat things, permit me to place upon one corner of your table a small dish of plain food, which may suit the palate of some—for I wish to give you a bit of my experience. I was formerly what the world calls a Baptist minister, of the Calvinistic order, ordained to preach the peculiar doctrines of that denomination which I endeavored to do faithfully for more than twenty-five years. I then resigned my pastoral charge, but continued to preach occasionally until my attention was called to what were then termed the Rochester knockings. After a full investigation of those phenomena, my mind refused to be longer confined within the Orthodox shell, and I was soon fully hatched out into day-light.

Now some may be curious to know what those peculiar doctrines were which I labored to promulgate, but I can only give a brief digest of them, for the whole system is like Joseph's coat of many colors. The most prominent points, however, can be found in the following bunch of nonsense: That in olden time the best interests of the human family were entrusted for time and eternity, to the special charge and care of one man and his wife, who by bad management let the world run off the track, thereby causing a general smash up, of all the good things God has made, and which were very nearly spoiled in consequence, and that a vast amount of money and labor had been expended by wise men, particularly the clergy, to repair damages and straighten out things for some six thousand years since; and now, after getting things in something like a decent shape (though far from being as good as before) the Devil has broken loose again, and the world is now exposed to hungry swarms of devouring demonds, and already within six or seven years some three million of men women and children, including the Fox girls, have been taken captive body and soul, and many more are in imminent danger of being cast into a lake of melted brimstone brought to a burning heat by the consuming wrath of the Almighty. This is about the substance of what is now believed by the clergy to be the sacred truth—some of which I believed myself until I became a confirmed believer in Spirit intercourse. And the whole combined force of the clergy is now enlisted to put a stop to this spiritual movement—but they are about as selfish as the man was who was half owner of a negro slave, and who prayed that the good Lord would bless his crops, his cattle, his wife and children, and his *part* of *Cuff*.

But I started to give you a small slice of my experience. Well, I was pitched heels over head out of the church into the wide world by my good brethren, and left to shirk for myself, and it was done without ceremony, because I was so reckless and wicked as to sit in circles with the unconverted, and converse with my Spirit friends mostly through the mediumship of my own daughter; and what was worse than all, I would persist in the practice after being told by a clerical brother that I had disgraced myself and family, and was bringing a candal upon the church, and that I must stop it or suffer the consequences. Well, how do you suppose I felt after being thus handed over to Satan? Why, at first I felt something as the fox did when he thought he had rather have his freedom and three legs to hobble about on, than to stay in the trap with all four and not be able to hobble at all. But I soon saw that I had passed out of an old dilapidated meeting-house, into the spacious and gorgeous temple of Nature, and could now bow before the great White Throne of Deity, with angels and kindred Spirits, and worship the Universal Father without the consent of Pope or Priest; and if there ever was a happy man on earth, I have been one ever since. It is true my head has been exposed to the fire of the enemy, but the truth has rendered me bullet-proof against all their attacks.

Yet there are many others who profess to be Spiritualists who have not been so fortunate; they appear to be trying to unite in true congugal relation, modern orthodoxy with the Harmonial Philosophy. I will give you a specimen of that class: Some two years ago Mrs. Coan, the well known test medium, was having a public circle at my house, when a celebrated clergyman of the Presbyterian order, having just returned from a heathen country where he had been laboring as a missionary, was induced to attend a circle; and after repeating his visits for some two weeks, the overpowering evidence he received confirmed him in the belief of Spirit intercourse. Soon after he was developed as a medium for Spirit communications—first from what purported to be his Spirit relatives, then from the ancient Prophets and Apostles, and lastly, from Jesus Christ—all this time holding on to the Orthodox Faith with a dying grasp. But what next? Why, Jesus Christ tells him that it was a great sin to consult any other Spirit than himself, and that this sin was now resting on the great body of Spiritualists throughout the world; and that he was the honored instrument to proclaim this fact to a certain few of his confidential [relatives. This seemed to just suit his vanity, and gave him some high notions of his dignified position as a *modern* Apostle. Since then he has seemed to be soaring to higher altitudes, and probably will until his underpinning is knocked away, and he is let down to the plane of *common sense*—perhaps to learn when too late the danger of climbing too high on rotten branches. But the most curious thing of all is, that he was anxious to keep all this a profound secret from all except a very few, I suppose for fear of having his wings clipped, and being turned out of the priestly office, or carried to the Lunatic Asylum by his clerical friends.

Now assuming, upon my individual soverignty, to say and do what I please so long as I do not invade the God-endowed rights of others, I would say that all such as have died in the shell before they were half hatched had better be thrown out of the nest where they will be better fitted to decompose and become incorporated in some of the lower forms of Nature's developments, and so take another turn up through the unfoldings of chemical laws, and perhaps come out more fully developed next time. Some people have such penetrating minds that they can discover divine economy in the idea that a man having three hundred wives, and associating with more than twice that number of concubines, was better qualified to build a house for God to keep his fine furniture in, than all the rest of the human race, and also believe that he possessed more wisdom than any other man living before or since—just because they find it written in the Bible. They can also see a glorious display of infinite wisdom in the fact that more than all the strength of a lion was found to be located in the hair of young Samson, so that he could hitch it to the pillars of a house *large enough* to contain three thousand people upon the roof, and then upset it, and in this way murderathe whole, together with himself; and then they will mount on the top of Noah's canal boat filled to the brim with all the clean and filthy animals mixed together, with Noah, who was fond of his wine cup, to take care of them. These and a hundred other things equally sublimely ridiculous, call forth their unbounded admiration, just because they find it printed on a folded paper between two pieces of paste-board covered with leather? Well, I can see divine economy in the tail of a young frog, and I think it would be well if such Spiritualists were as much governed by progressive laws as this animal, for it soon outgrows that appendage, and will then pop its head above the dirty water. I am willing to let such people wriggle away in their stagnant pools, until they are fitted for a better element; but I had much rather throw my mind around the hundred million of revolving worlds which help compose the milky way, and then reflect upon the concentric circles of innumerable shining orbs that belt the supernal heavens, and also gaze with my spiritual vision upon the transcendant glories and indescribable beauties of the angels' home, than to be either thinking about tadpoles or Samson's three hundred foxes. The sublime realities which are vividly portrayed to my astonished vision on the earth beneath, and in the vaulted heavens above, furnish me far better food for thought than all that is said in the misty records of the past, Sabbath after Sabbath, by a salaried priesthood.

Once on my expressing these feelings, and my non-belief in original sin and a personal devil, in the hearing of a celebrated Baptist clergyman of my acquaintance, he refused afterward to shake hands with me, or respond to a friendly greeting which I gave him, but said, "Do you suppose I would shake hands with such a miserable being as you are?" and then in Bible language said, "the Lord rebuke thee." I concluded after that, I would let this green crab-apple hang undisturbed until it was a little riper, although I knew it would take a long time to bring that about; for I know that this man, as well as all the rest of the human race, was made subject to progressive laws, and must leave his bitterness behind and become an angel of light at some future day; for onward and upward we must all go whether we will or not, through the endless cicles of eternity.

And here let me say, that those half-born Spiritualists who seem to be taking the back track after the dogmas of the Church, for the purpose of being a little more popular—will most assuredly bring up standing, and stick fast somewhere, sooner or later, and have to right-about face—as the snake did when he tried to reverse the order of operations, and go tail end foremost; for in attempting to pass through a hole in the wall which proved to be a little too small for his body, he became wedged in, when he saw for the first time the folly of trying to go backward. For my part, I have had my brains bothered long enough with the system of Orthodox Faith, which at best is but a mixture of truth and nonsense.

There are a few bold advocates of the cause of truth in this place, who are struggling against the popular current, and we felt very much strengthened last summer by the excellent lectures of A. J. Davis and lady of your city, and also by those of Mrs. Tuttle of Albion (Michigan,) and we hope we shall not be less fortunate next season. But the most that we need in our present condition is a good test medium—one who does not despise the day of small things; and Spiritualists who may visit this watering-place another summer, as they pass south on Broadway a few rods beyond Congress Spring, may see on the door plate of a brick building, written, "H. SLADE;" and by calling, any desired information will be given.

The TELEGRAPH is very much liked here by the few who take it, and I hope more will conclude to take it soon. Go ahead with your spiritual engine; continue to straighten out crooked things as you have done in your editorals, and always keep attached your efficient cow-catcher to whirl off the track whatever obstructions may be thrown in the way. Yours respectfully, H. SLADE.

INVITATION FROM A SPIRITUALIST.

TO THE CLERGYMEN OF NEW YORK.

THAT the so-called modern spiritual manifestations are very rapidly widening and extending their influence into all classes of society, and yearly converting vast multitudes to their belief, many of whom were members of your churches, can not be denied. You are also aware that the various explanations which have hitherto been given by opponents, have proved not only ineffectual in staying their progress, but have been contradicted by the daily experience of thousands. If it is a truth coming within the sphere of the religious element in man, its influence being either for good or evil, it becomes a subject for your candid consideration, deepest research and fearless announcement to the world.

It is rapidly creating a disrespect toward your profession, not but that your calling is the highest and most noble which can claim the attention of man, but in consequence of your so long refusing to investigate a principle which is creating so great an interest, and which comes within the sphere of your labors. That it is not an imposition on the part of the mediums, is well established; and I think that no intelligent mind of the present day would hazard his reputation by giving it this interpretation. It claims to be *spiritual*, and of whatever character the communications may be, or from whatever source they may originate, it appears to me to be your duty as guardians of the spiritual welfare of society, and promoters of the religious element in man, to fully investigate this matter, and give to your flocks the result of your research.

It will avail but little for you to say that it is of the Devil, or of an evil agency, for if it be so it is the more important that you demonstrate it to the world and thereby save mankind from its ruinous influence. Your profession is such, that so far from fearing to imbibe any evil influence by an investigation, you should be better prepared to cast it out than are the members of your flock, and as guardians of their spiritual welfare, should stand between them and the evil which you imagine may come upon them. Your silence is not sufficient; neither is your condemnation, without a proper investigation whereon you can justly predicate an opinion. If you will not do this, it is fully demonstrated by the experience of the past five years that the members of your flocks will; and just in proportion as they become convinced of the truth of Spiritualism and you neglect or refuse its investigation, in the same ratio do they withdraw from you their confidence and respect. These facts are apparent to all who have eyes to see.

My object in addressing you this note is to invite you to an investigation of Spiritualism in the highest phase in which it has yet manifested itself to the world.

The lady to whom I have the honor of bearing the relation of husband, is one through whom we claim and believe intelligences from the higher spheres communicate, using her vocal organs to give utterance to their ideas; she being wholly unconscious during her entrancement; and the philosophy given through her organism, either upon the principles of church, state, or external nature is presented in a clear, concise and comprehensive manner, which is fully equal to the best cultivated minds upon either subjects, though she has studied neither, and is not yet seventeen years of age.

We invite you to an investigation, and in that investigation will allow you to pursue such course as your best judgment may dictate, either upon Biblical grounds, or philosophical investigation outside of the Bible. If you do not feel disposed to discuss any question or topic, you may devote the time to propounding questions, or select your most uncertain and difficult texts of Scripture for an elucidation.

That there may be no doubt of her ability to discuss any topic which may be presented, I quote the following extract from the Boston *Saturday Gazette*, a paper conservative in its character, but as reliable as any in Massachusetts:

"INSPIRATION.—Such is the claim for the efforts of a young woman, now with us, who, in a trance condition, as it is called, talks by the hour upon the most exalted philosophy and the most profound science, never lacking a word, never making a mistake, and never repeating what she has said before. We give it, without any disposition to make it more wonderful, deeming that if it be not inspiration under which she speaks, it comes wonderfully near our idea of it. Last Sunday evening she improvised a poem of an hour long, and it was stated that she was speaking under the particular aid of Felicia Hemans. * * * She is a married lady, named Hatch, and is not yet seventeen years old, with such education as she acquired previous to her tenth year, when she left school, which can not be supposed to be equal to that of our learned people; yet she will hold a discussion with the most profound upon their own ground, and throw, herself, the gauntlet for them to take up. She is said to be entirely unconscious while in the "condition," and that the eloquence and ability which mark her performance are the impressions of minds out of the body, who use her as an instrument through which to communicate. We know nothing about this, but we have heard things from her lips which seemed beyond mere mortal power. In prayer, especially, she *possesses*, or represents, a strength that can hardly be surpassed for sublimity. Her appearance during the exercise of her mission is that of one inspired. Each time of her speaking here, a committee has been appointed to select the subject upon which she is to address them, and the deepest and most perplexing themes have been chosen, and in every case she has succeeded admirably in her elucidations. In cases where intelligent men have been found willing to discuss with her, she has met her opponents with more than manly strength; where ignorant and opinionated men have appeared, she has shown their weakness to the eyes of all. This is no paid notice, but a tribute to the wonderful woman who is astonishing our citizens."

The power which controls or is given to her, we honestly believe to be spiritual inspiration; and if we are deceived, we call upon you to disabuse our minds. If it is spiritual, and sent of God, you of all men should know it.

That you may have an opportunity of investigating for yourselves, we will meet you in Stuyvesant Institute, No. 659 Broadway, on each Friday evening, for the three coming weeks, at 7 1-2 o'clock.

Hoping that you will improve the proffered opportunity of more fully acquainting yourselves with this remarkable phenomena, and thereby be enabled to guard the world against its delusion, if such it be, or, if you should become convinced, as we have been, that it is a source of instruction and moral elevation, that you give your influence to the cause of truth, and co-operate with the messengers from Heaven in the purification and elevation of mankind,

I have the honor to be most respectfully, yours,

—*Evening Post.* B. F. HATCH, M. D.

LETTER FROM ALBANY.

ALBANY, *March* 9, 1857.

MESSRS. EDITORS:

The monotony of our political atmosphere is seldom disturbed by anything interesting to the readers of your paper, or indeed to any one but the mere politician or seeker after spoils of office, or the drippings from the State Treasury. The stranger who visits us may think an hour can be profitably spent in the halls of the Capitol, listening to the eloquence of our Solons, or studying the character of those who ought to be representative men. But *ought to be* seldom *is*, in politics. Those who watch the signs of the times for evidences of progress in human affairs, will look in vain, and I fear look long, before they see disinterestedness and true devotion to the public welfare in politicians; but I am not a politician, and will dismiss the subject.

Last week we had a visit from one Leo Miller, claiming to hail from Rochester, in the capacity of a lecturer against Spiritualism. He took as much pains to draw an audience, at twenty-five cents a head, as is taken by troupes of negro minstrels, and for the first lecture, drew quite a number. Anxious to learn whether Leo had any new light on the subject, I was there, to see illustrated the fact that light proceedeth not out of darkness. He is rather a short, thick-set man, with sandy complexion and a heavy red beard. His personal appearance is strongly indicative of the fact that he is more conversant with ardent spirits than with the beautiful ultimate of nature, the Divine Spirit of Man. His performance consisted of a tirade of falsehood, and coarse abuse of what he called Spiritualism and Spiritualists in general. He said he had investigated the subject for a period of five years, and during that time he had not been able to learn it had done any good, unless in the finding of a knife or a pocket-book containing three or four dollars; that it had made multitudes insane, fifteen hundred having been confined in the Utica Asylum alone, from its effects. A wag himself, he quoted newspaper articles written by wags, as facts. This, he told his hearers, was Spiritualism; and this is the substance of his *exposé*, excepting some physical contortions, *a la harlequin*. To illustrate his lecture, he had a dark complexioned man to play on the banjo; and exhibited a specimen of the power of Animal Magnetism, including clairvoyance, on a female traveling-companion. This latter performance had a small degree of interest—enough, at least, to excite sympathy for the unfortunate woman with such a faculty, that she should have fallen into such hands. Spiritualists, it is a fact not uncreditable, in their anxiety to obtain light on the subject, are the first to support lecturers against, as well as for, Spiritualism; and I have taken thus much notice of this man—himself unworthy of the notice of even the opponents of Spiritualism—that our friends in these quarters may not ignorantly contribute to the support of one so far beneath the subject—one whose sole object it is to "get their money and expose the humbug"—himself.

I wish to say a word in regard to Rev. A. D. Mayo, pastor of the Division-street church. His teachings so completely harmonize with Spiritualism, in the sense we understand it, that Spiritualists in this city are his most ardent supporters and most attentive listeners. He believes in a spiritual reality; and the unseen to the sensuous vision is not a myth to him, to be talked of on Sunday and sneered at on all other occasions. He believes that Spirits surround and communicate with their earthly friends, inspiring and teaching them of the higher and better life; and that the ties of affection are not broken at death; that the road to the cemetery is the highway to life. He believes and teaches the Spiritualists' idea of progression; and did those nominal lecturers on the subject always do as well to illustrate and enforce the claim of a higher Spiritualism, we would not so often have to apologize for their mistaken zeal in its behalf. Truly yours, R.

NO MAELSTROM.—All readers remember school days, when the geography taught that there was an immence whirlpool on the coast of Norway, so powerful that it was dangerous for vessels within several miles; and the wood-cuts representing vessels and unfortunate crews going down into the awful depths of the sea. A correspondent of the *Scientific American* says: "I have been informed by a European acquaintance, that the Maelstrom, that great whirlpool on the coast of Norway, laid down in all geographies, and of which we have heard such wonderful stories, has no existence. He told me that a nautical and scientific commission, composed of several gentlemen appointed by the King of Denmark, was sent to approach as near as possible to the edge of the whirlpool, sail around it, measure its circumference, observe its action, and make a report. They went out, and sailed all around and all over where the Maelstrom was said to be, but *could not find it*; the sea was as smooth where the whirlpool ought to be as any other part of the German Ocean."

AN EXPLANATION WANTED.

ELBA, N. Y., *February* 18, 1857.

GENTLEMEN:

Permit me, through the medium of your columns, to solicit of F. J. B., correspondent of the TELEGRAPH, or any other investigator of Spiritualism who predicates his faith on views similar to those inculcated in an article of his which may have been noticed in the TELEGRAPH of January 10.

After having recapitulated a portion of our Lord's instruction to the Sadducees, he says, "Thus we see he teaches that all the dead *are* living in a superior sphere, not that they *shall* live, but *do live now*; and also that the idea of a general resurrection or rousing up of the mortal bodies of mankind at one and the same time, was unknown at the time Christ discoursed to the Sadducees."

Now, Daniel 12:2 says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And the context clearly indicates that a special time for the consummation of these events was set apart, which is generally believed to be at the end of the world. Hence we see that these views of a general resurrection are not confined to our time alone, but existed 534 years, at *least*, before Christ.

Sixty odd years after Christ, John the Divine says, (Rev. 20:11 to 15th inclusive,) "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, etc.; and they were judged, every man according to their works. And whosoever was not found written in the Book of Life, was cast into the lake of fire."

Much more might be adduced, but this (unless explained away,) is sufficient, to my notion, not only to show that the idea of a pretty general resurrection or rousing up of the mortal bodies of mankind at some particular time, was entertained even in Daniel's time, and subsequently, but also that erring man will be required to pass through a more trying ordeal than that of a "superior sphere," in expiation of his deeply dyed crimes.

There is perhaps no one question in connection with modern Spiritualism which is the source of so much controversy as that relative to punishment for transgression; and as yet, it seems to have met with no permanent solution. Something more than a year since, Mr. R. H. Brown, of Detroit, made the attempt by asserting that every succeeding sphere was a heaven to its antecedent. Common sense teaches that transgression can never be expiated in such a manner.

Much interest is felt by people generally upon this subject; and if friend F. J. B., or some one else who may have noticed his article, will condescend to harmonize these *seemingly* incongruous elements, they will oblige at *least*, Yours, etc., LOCKLIN M. WILSON.

OUR TEETH.—It is often asserted that the teeth of the present generation are much inferior to those of the generations who have passed us. We wish that some of our many dentists would prove literary enough to give us a dental history. We should be astonished probably, at the dental evils of our days. Evidences of the use of false teeth by the Romans two thousand years ago, were found among the ruins of Pompeii. Three hundred years ago, Martin Luther complained of the toothache; and a German ambassador of the Court of Queen Elizabeth, spoke of the weakness and imperfections of the English people's teeth, which he attributed to their custom of eating too much sugar. Shakspeare makes one of his characters speak of being kept away by a "raging fang." Roger Williams was struck by the imperfect teeth of the Narragansett Indians, whom toothache and decayed teeth troubled exceedingly. General Washington had a set of artificial teeth for which he paid five hundred dollars. Napoleon always had bad teeth, and was especially troubled with them at St. Helena. Walter Scott speaks at a comparatively early period of life, of dental troubles, and wishes he had some "fresh teeth." Such are a very few facts which come up in our poor memory, concerning a somewhat interesting matter. We would like to have many more of them. For our own part, we have no doubt that dentals were in demand at the court of Chedorlaomer.—*Med. Jour.*

HOW WE GROW.—Have the most sanguine any adequate appreciation of the wonderful strides which our American civilization is making Westward? Is it within the power of human ken to compute the development of culture and enterprise going on in the Western wilds? How forests are laid low—how the desert is made to blossom—how the pulse of life is made to beat in the dead corpse of nature—how mighty rivers are spanned and mighty wastes pierced by iron rods—how the prairie is dotted by hamlets, and the silence of eternity broken by the voice of the husbandman—how Enterprise hand in hand with Capital, goes forth conquering and to conquer, and Industry and Culture pitch their tents where the savage sang the war-song but yesterday! Six years ago Minnesota was a myth. The Falls of St. Anthony were known only as the scene of a wild Indian tale. The Valley of the St. Peter's was invested with a vague and mysterious interest derived from the fanciful chronicle of an English adventurer. Only since the great excursion to St. Paul, *two* years ago last Summer, has the name become even familiar to Eastern ears. Behold the miracle of the age? St. Anthony's Falls are roaring at our very doors; the Valley of the St. Peter's is gemmed with farms; St. Paul assumes the air of a metropolis. Minnesota stands knocking at the door of the Union, and Congress says "Come in!"—*Utica Gazette.*

A loving friend's rebuke sinks into the heart, and convinces the judgment; an enemy's or stranger's rebuke is invective and irritates, not converts.

Interesting Miscellany.

THE LAND OF DREAMS.

BY. W. C. BRYANT.

A mighty realm is the land of dreams,
With steeps that hang in the twilight sky,
And weltering oceans, and trailing streams
That gleam where the dusky valleys lie.

But over its shadowy borders flow
Sweet rays from a world of endless morn,
And the nearest mountains catch the glow,
And flowers in the nearer fields are born.

The souls of the happy dead repair
From the bowers of light to that bordering land
And walk in the fairer glory there,
With the souls of the living, hand to hand.

One calm, sweet smile in that shadowy sphere,
From eyes that open on earth no more—
One warning word from a voice once dear—
How they ring in the memory o'er and o'er!

Far off from those hills that shine with the day,
And fields that bloom in the heavenly gales,
The land of dreams goes stretching away
To dimmer mountains and darker vales.

There lie the chambers of a guilty delight;
There walk the specters of hope and fear;
And soft, low voices that float through the night,
Are whispering sin in the guileless ear.

Dear maid, in thy girlhood's opening flower,
Scarce weaned from the love of childish play,
The tears on whose cheeks are the opening flower
That freshens the early bloom of May!

Thine eyes are closed, and over thy brow
Pass thoughtful shadows and joyous gleams,
And I knew, by the moving lips, that now
Thy spirit strays in the land of dreams.

Light-hearted maiden, oh, heed thy feet!
Oh, keep where that beam of paradise falls!
And only wander where thou mayest meet
The blessed ones from its shining walls.

So shalt thou come from the land of dreams
With love and peace to this world of strife,
And the light that over its border streams,
Shall lie on the path of thy daily life.

A DESPERATE CONFLICT.

DR. LIVINGSTONE gives a very interesting description of a fight he witnessed in Africa between a lion and an antelope:

The Doctor and his guides had just emerged from a narrow defile between two rocky hills, when they heard an angry growl, which they knew to be that of the "monarch of the forest." At the distance of not more than forty yards in advance of them, a gemsbok stood at bay, while a huge tawny lion was crouched on a rocky platform, above the level of the plain, evidently meditating an attack on the antelope; only a space of about twenty feet separated the two animals. The lion appeared to be animated with the greatest fury—the gemsbok was apparently calm and resolute—presenting his well fortified head to the enemy. The lion cautiously changed his position, descended to the plain and made a circuit, obviously for the purpose of attacking the gemsbok in the rear, but the latter was on the alert, and still turned his head toward his antagonist.

This manœuvering lasted about half an hour, when it appeared to the observers that the gemsbok used a stratagem to induce the lion to make his assault. The flank of the antelope was for a moment turned to his fierce assailant. As quick as lightning the lion made a spring, but while in the air, the gemsbok turned his head, bending his neck so as to present one of his spear-like horns at the lion's breast. A terrible laceration was the consequence; the lion fell back on his haunches, showing a ghastly wound in the lower part of the neck. He uttered a howl of rage and anguish, and backed off to the distance of fifty yards, seeming half disposed to give up the contest, but hunger, fury or revenge once more impelled him forward. His second assault was more furious and headlong; he rushed at the gemsbok, and attempted to leap over the formidable horns in order to alight on his back.

The gemsbok, still standing on the defensive, elevated his head, speared the lion in the side, and inflicted what the spectators believed to be a mortal wound, as the horns penetrated to the depth of six or eight inches. Again the lion retreated, groaning and limping in a manner that showed that he had been severely hurt; but he soon collected all his energies for another attack. At the instant of the collision, the gemsbok presented a horn so as to strike the lion between the two forelegs, and so forceful was the stroke, that the whole length of the horn was buried in the lion's body. For nearly a minute the two beasts stood motionless; then the gemsbok, slowly backing, withdrew his horn, and the lion tottered and fell on his side, his limbs quivering in the agonies of death. The victor made a triumphant flourish of his heels, and trotted off apparently without having received the least injury in the conflict.

THE GONG.—Speaking of gongs, a trio of old ladies, delegates to the Woman's Rights Convention, lately stopped at the Burnett House, Cincinnati. They had never heard a gong, and we give Mrs. Trodwell's own description of it:

"We hadn't been in our room very long till, jimeny crimeny, of all the noises that ever were heard—growlin, bellerin, howlin, screechin and thunderin, all rumblin up in one mass of sound. We thought the day of insurrection had come, and sure enough we were awfully frightened. Miss Saffron vowed that it was Gabriel blowing his last trump, and that he was a little hoarse. Miss Skinflint, she bounced into her bed, crying out "Feathers is non-conductors!" Directly the all-fired howlin thing shut up, and then was a sound of folks running down stairs fit to break their necks. We were all makin for the floor to run too, when something knocked just then. We were afraid to open, but at last Miss Saffron, bold as a lion, advanced and peeped through the key-hole. There we stood shivering with fright; just at this moment the door opened, and who in the name of flogging do you think it was? Why nothing but a poor deceitful, yaller nigger, wanting to know if we would come to supper.

"Has the telegraphic magnitiff exploded?" asked Mrs. Skinflint.

"Ma'am?" says he again.

"Then," said I, "what was that infernal howlin about, you great, stupid, silly nigger!"

"That noise just now? oh, nothing but the gong, I reckon," and the critter went off grinning.

What a gong was we couldn't tell, but from its voice we guessed it was some savage beast about the house to skeer people out of their senses.

THE ARABS.—The intensity of the sunshine is reproduced in the Arab eye; the simoon is a terrible symbol of those gusts of wrath which desolate the human soul. Luxury and indolence are their characteristics as well as fiery tempers, and we are at a loss to reconcile the one with the other. Our sky, bright as it is, is not to be compared with that of the East. After fifty days of desert travel I left it, fascinated by the variety of scenes. In its solitude it resembles the ocean, but its refreshing Providence leaves none of the desert places of the earth without some redeeming quality. God has breathed upon the desert his sweet and cleansing breath. I could point out many traits of resemblance between the sailors and Bedouins. Both are free and roving in their tastes. Among either you will rarely find a coward. I prefer here to speak of the wandering Arab as a type of the race. The Arab dialect, in which the Koran is written, is still spoken in its pristine purity in Ægiris, around Mecca. The Arab is brave and his sense of honor is irreproachable. He is devoted to the Muses. I have no doubt that Christian knights first learned their sense of honor and chivalry among the Saracens, at the time of the Crusades. The law of protection is held in as much respect among the Arab as is the Koran. The pride of the Arab is his birthright, and dignity is his natural manner. The Arab is generous, and his hospitality is universal; the guest confers an honor upon his host, and the name of the stranger is sacred.

A VALUABLE TABLE.—Few readers can be aware, until they have had occasion to test the fact, how much labor or research is often saved by such a table as the following:

1607. Virginia settled by the English.
1614. New York settled by the Dutch.
1620. Massachusetts settled by the Puritans.
1624. New Jersey settled by the Dutch.
1628. Delaware settled by the Swedes and Finns.
1635. Maryland settled by the Irish Catholics.
1636. Rhode Island settled by Roger Williams.
1659. North Carolina settled by the English.
1670. South Carolina settled by the Huguenots.
1682. Pennsylvania settled by William Penn.
1732. Georgia settled by General Oglethorpe.
1791. Vermont admitted into the Union.
1792. Kentucky admitted into the Union.
1796. Tennessee admitted into the Union.
1802. Ohio admitted into the Union.
1811. Louisiana admitted into the Union.
1816, Indiana admitted into the Union.
1817. Mississippi admitted into the Union.
1818. Illinois admitted into the Union.
1819. Alabama admitted into the Union.
1820. Maine admitted into the Union.
1821. Missouri admitted into the Union.
1836. Michigan admitted into the Union.
1836. Arkansas admitted into the Union.
1845. Florida admitted into the Union.
1845. Texas admitted into the Union.
1846. Iowa admitted into the Union.
1848. Wisconsin admitted into the Union.
1850. California admitted into the Union.

WHO WOULD NOT BE A FARMER?—The Louisville *Courier* pays the following tribute to the occupation of the farmer: "If a young man wants to engage in a business that will insure him in middle life the greatest amount of leisure time, there is nothing more sure than farming. If he has an independent turn of mind, let him be a farmer. If he wants to engage in a healthy occupation, let him till the soil. In short, if he would be independent, let him get a spot of earth, keep within his means, shun the lawyer, be temperate to avoid the doctor, be honest that he may have a clear conscience, improve the soil, so as to leave the world better than he found it, and then if he can not live happily and die contented, there is no hope for him."

THE SPERM WHALE.—Sperm whales belong to the polygamy class, and are not mated, or go in pairs, as in the case with the right whale. They are of a chocolate color, and when undisturbed, are found in large "schools," which are generally cow whales, protected on the outskirts, about two miles off, by two or three enormous male whales, called "old sogers." These sail in among the school alternately, at railroad speed, and sometimes meet with queer receptions from harpoons laying in wait for them. It is said that there are some of these old sogers which are a dread to all whalemen, and which are shunned on the least suspicion. The tonnage of a grown whale is enormous. When a carcase of one is disposed to sink, no cable of iron or rope has ever been known to sustain it. When harpooned, and not badly hurt, they settle down generally about one thousand fathoms before they move off or rise to the surface, hence all the lines of the boat are required for paying out. The head of a large sperm whale will weigh about thirty-five tons, and forty-five barrels of pure spermaceti have been taken from his *case*, which is a mere vein in his head compared with the remaining part, which consists of four-fifths of the head, and is called "white horse"—a sinewy gristle, which is impenetrable to a sharp axe. Large copper bolts have been found imbedded in the heads of some of them, caused by their attacks and destruction of vessels on the surface, or in plunging at wrecks on the bottom of the sea.

GROWTH OF CORALS.—Corals do not grow beneath the temperature of sixty-eight degrees, and for this reason the operations of that wonderful zoophyte, the coralite, are principally confined within the limits of the tropics. They are not to be found on the South American coast, while they may be met with on the North American, as far north as the waters of the Gulf keep up to the above temperature throughout the year. They never build at a greater depth than ninety feet below the surface, and oftener the foundation of their reefs is laid at no greater depth than fifty or sixty feet. Another condition of this peculiar insect is, that they can not exist in fresh water, nor can they build in muddy torrents; and therefore, wherever a fresh water current flows from the estuary of a river, a break in the sea wall of the width of the current is found; but for this wise provision of nature, harbors and rivers opening in the ocean would long since been sealed to commerce within the tropics by these industrious masons of Neptune. When a coral reef is formed, it gives growth only to the lowest order of vegetables, such as feed on air. These decay, and thus leave a little soil which, by the order of progression, gives birth to a higher and finally to a still higher order of plants, until eventually these islands gradually rise in the course of centuries by substances drawn wholly from the atmosphere, until they are ten or fifteen feet above the level of the ocean, and are rendered fit habitations for animals and men.

THE OSTRICH.—The cry of the ostrich so greatly resembles that of the lion as occasionally even to deceive even the natives. It is usually heard early in the morning, and at times also, late at night. A single blow from its gigantic feet (it always strikes forward) is sufficient to prostrate, nay, to kill, many beasts of prey, such as the hyena, the panther, the wild-dog, the jackal, and others. The ostrich is exceedingly swift of foot, under ordinary circumstances outrunning a fleet horse. "What time she lifteth herself on high, she scorneth the horse and the rider." On special occasions, and for a distance, its speed is truly marvelous—perhaps not much less than a mile in half a minute. Its feet appear hardly to touch the ground, and the length between each stride is not unfrequently twelve or fourteen feet. Indeed, if we are to credit the testimony of Mr. Adamson, who says he witnessed the feat in Senegal, such is the rapidity and muscular power of the ostrich, that even with two men mounted on his back he will outstrip an English horse in speed! The ostrich, moreover, is long-winded, if we may use the expression; so that it is a work of time to exhaust the bird. The food of the ostrich in its wild state, consists of seeds, tops and buds of various shrubs and other plants; but it is difficult to conceive how it can live at all; for one not unfrequently meets with it in regions apparently destitute of vegetation of any kind.

A SINGULAR FASCINATION.—An English paper relates the following unaccountable occurrence: One of the most singular instances in connection with material things exists in the case of a young man, who not long ago, visited a large iron manufactory. He stood opposite a large hammer, and watched with great interest its perfect, regular strokes. At first it was beating immense lumps of crimson metal into thick black sheets, but the supply becoming exhausted at length, it only descended on the polished anvil. Still the young man gazed intently on its motion; then he followed its stroke with a corresponding motion of his head; then his left arm moved to the same tune, and finally, he deliberately placed his fist upon the anvil, and in an instant it was smitten to a jelly. The only explanation he could afford was that he felt an impulse to do it, that he knew he should be disabled, that he saw all the consequences in a misty kind of manner, but he still felt the power within above sense and reason—a morbid impulse, in fact, to which he succumbed, and by which he lost a good hand.

A MULE FIFTY-NINE YEARS OLD.—There is a mule in possession of a farmer residing near Ballinglass, Ireland, which has been employed in the transit of ammunition, etc., to Vinegar Hill since 1798. There is a saying at the South that a white mule lives longer than any other mule. Some years ago it was reported that one of that color on Col. Middleton's estate, in South Carolina, was rising of eighty years old, and still at work.—*Medical World.*

AGE OF THE CHARTER OAK.—Professor Brocklesby has been computing the age of the Charter Oak from the rings. The result he arrives at is, that the tree was 945 years of age.

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Mrs. E. J. French, *No.* 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. *No* Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 784 Broadway, corner of Tenth-street.

Miss Mildred Cole, Trance Test medium, 485 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M., to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

Mrs. Julia A. Johnson, (late Mrs. S. B. Johnson), No. 48 Walker-street, New York, Psychical Physician, Healing and Rapping Medium.

Mrs. Ann Leah Brown, No. 1 Ludlow Place, corner of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

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Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium employs her powers chiefly in the examination and treatment of disease.

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Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

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Miss E May Smith is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, propose to answer sealed letters, and describe persons that have left the form.

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Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, $1.

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THE well-known Test Medium, has returned from the West, and located his rooms at 784 Broadway, corner of Tenth-street. Hours from 9 A. M. to 12; from 2 to 5 P. M. and from 7 to 10 in the evening. Letters or communications should be addressed Box 112 P. O. 256-tf

MISS HANNAH A. SMITH.

Rapping, Writing and Trance Personating Medium, 150 West Forty-second-street, between 7th and 8th Avenues, New York. Visitors received every day and evening, Sunday excepted. N. B.—Circle on Wednesday evenings. 256-tf

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MRS. CAROLINE E. DORMAN has removed to New Haven, where she will make medical examinations and prescriptions for the sick, at her residence, 122 Grand-street, New Haven. Terms: First examination, 3; each subsequent one, $2.

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